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BIOGRAPHY.

The Life of James Usher, D. D.

ARCHBISHOP OF ARMAGH.

THIS learned prelate was born in the city of Dublin, January 4, 1580. His father, Mr. Arnold Usher, one of the six clerks of chancery, was of the ancient family of the *Ushers*, alias *Nevills*, whose ancestor (usher to king John) coming over with him into Ireland and settling there, changed the name of his family into that of his office, which was customary in that age. His mother was Margaret, daughter of James Stanihurst, speaker of the Irish house of Commons in three Parliaments, Recorder of Dublin, and one of the Masters in Chancery. But that which will ever render the name of Mr. Stanihurst famous, was his being the first mover in Parliament, for the founding and endowing of a College and University at Dublin, which was soon after consented to by queen Elizabeth. The uncle of our archbishop, by his father's side, was Henry Usher, archbishop of Armagh, a wise and learned prelate, who was also a great benefactor to the same University. By the mother's side, he had an uncle, Richard Stanihurst, who was a zealous Romanist, but a man of great learning, as appears by several of his works now extant. Our prelate often mentioned two of his aunts, who were blind from their cradle, and so continued till their deaths; yet were blessed with admirable understandings, and of such tenacious memories, that whatever they heard out of the holy scriptures, they always retained, and became such proficient, that they were enabled to repeat much of the Bible by heart, and were the first who taught their nephew to read English.

In 1593, Trinity College was finished, and James Usher, then in the thirteenth year of his age, being adjudged by his schoolmasters sufficiently qualified for admission into the university, was accordingly matriculated. Here he set himself earnestly to the study of the languages and liberal arts, not neglecting ecclesiastical history and antiquity, in all which he improved to admiration; for before he was sixteen, he had drawn up in Latin an exact chronicle of the bible, as far as the book of Kings, which work appears to have been a rough draught of his Annals.

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On the landing of the earl of Essex, as Lord Lieutenant of Ireland in 1598, there was a solemn act of the university, for his entertainment, in which Mr. Usher acquitted himself with universal applause, though only bachelor of arts. The bent of his inclinations, and the course of his studies lay entirely towards divinity; but his father, who designed him for his own profession, recommended him to study the common law, and was about to send him for that purpose to London, that he might become a member of one of the Inns of Court. This, however, was frustrated by his father's death; and the paternal estate, which was of considerable value, descended to this the eldest son; but finding it somewhat encumbered with law suits and sister's portions, and fearing that these might hinder him in the course of his studies, he chose rather commit himself to Providence, and so very frankly gave up his inheritance to his brother and sisters, reserving only so much as might enable him to purchase books and to support him in the College.

About the eighteenth year of his age, he held a disputation with one Henry Fitzsymonds, a very learned Jesuit, who had challenged the whole university to dispute with him upon the points in controversy between the two churches. When Usher accepted the challenge, the Jesuit was surprised, and treated his juvenile antagonist with the same contempt that Goliath did David; but after one or two conferences, he declined any further combat with him; and in the preface to one of his books, he made this ingenuous confession: "There came to me once a youth of about eighteen years of age, of a ripe wit, when scarcely, as you would think, gone through his course of philosophy, or got out of his childhood, yet ready to dispute on the most abstruse points of divinity."

In 1600, he took the degree of M. A. and the same year was appointed to read the catichetical lecture, in which he gave great satisfaction to his auditors; the year following, he was ordained deacon and priest by his uncle the archbishop of Armagh, which, though uncanonical, yet his own extraordinary merit, and the necessity the church then had of such a labourer, rendered a dispensation in this case at least excusable, if not necessary.

He was soon taken notice of as a preacher, and had frequent occasion to exercise his talents before the government at Christ Church in Dublin, and his discourses were so clear, powerful and convincing, that he therefore settled many that were wavering, and converted several from the Romish persuasion to the church of England. "Neither must it be forgotten (says the author of his life) that after the English forces had, in 1603, beaten and driven out the Spaniards, who then came to the assistance of the Irish at Kinsale, that army resolved to do some worthy act that might be a lasting memorial of the gallantry of military men, and that respect which they had for true religion and learning. To promote which they raised among themselves the sum of 1800*l.* to buy books to furnish the library of the university of Dublin. And when the sum was raised, it was resolved by the benefactors that Dr. Challoner and Mr. Usher should have the said 1800*l.* paid into their hands to procure such books as they should judge most necessary for the library, and most useful

for the advancement of learning, which they accordingly undertook, and coming into England for that purpose, where, as also from beyond sea, they procured the best books of all kinds which were then to be had. So that they most faithfully discharged that great trust, to the donors' and the whole college's great satisfaction. And it is somewhat remarkable that at that time, when the said persons were at London, about laying out this money in books, they met Sir Thomas Bodley there, buying books for his new erected library at Oxford; so that there began a correspondence between them upon this occasion, helping each other to procure the choicest and best books on several subjects that could be gotten; so that the famous Bodleyan library at Oxford and that at Dublin began together."*

About this time the Chancellorship of St. Patrick's Cathedral, Dublin, was conferred on him by Dr. Loftus, archbishop of that see. —“Here he lived single for some years, and kept hospitality proportionable to his incomes, nor cared he for any overplus at the year's end, being never a hoarder of money; but for books and learning he had a kind of laudable covetousness, and never thought a good book, either manuscript or printed, too dear. And in this place Mr. Camden found him in 1607, when he was putting out the last edition of his *Britannia*, where, speaking of Dublin, he concludes thus: “Most of which I acknowledge to owe to the diligence and labor of James Usher, chancellor of the church of St. Patrick, who in various learning and judgment far exceeds his years.” And though he had here no particular obligation to preach, unless sometimes in his course before the state, yet he would not omit it in the place from whence he received the profits, viz. *Finglass*, not far from Dublin, which he endowed with a vicarage, and preached there every Lord's day, unless hindered by very extraordinary occasions.”†

In 1607, he took his degree of B. D. and soon after was chosen professor of divinity in the university of Dublin, which station he held thirteen years, reading lectures weekly upon the controversy between Papists and Protestants, as of principal concern at that time and place. In 1609, he again visited England, to purchase books and converse with learned men; and so highly was he esteemed, as to be appointed frequently to preach before the king's household, which was a great honor in those days. Here he contracted an intimacy with the greatest scholars of the age, as Mr. Camden, Sir Robert Cotton, Mr. Selden, Mr. Briggs, Dr. Davenant, afterwards Bishop of Salisbury, Dr. Samuel Ward, and others. After this he constantly came to England once in three years, spending one month of the summer at Oxford, another at Cambridge and the rest of the time in London.

The year following, he was unanimously chosen by the fellows of Dublin college to the Provostship of that house, which honour he modestly declined. In 1612, he took his doctor's degree, and next year published at London his first treatise *On the Constitution and Succession of the Christian Church*, which was presented by archbishop Abbot with high commendations to King James.

* Parr's Life of Archbishop Usher, p. 9.

† Ibid

About this time he married Phebe, only daughter of Dr. Chaloner, who had such a regard for him that he courted his alliance, and enjoined his daughter on his death bed, that if Dr. Usher would marry her, she should think of no other person for her husband, which command she punctually obeyed. By her he had but one child, who was married to Sir Timothy Tyrrel.

In 1620, king James, notwithstanding some endeavors which had been made to prejudice him against Dr. Usher, conferred on him the bishopric of Meath. "Being thus advanced to the Episcopal Degree, his province and employ might be altered, but not his mind, nor humble temper of spirit; neither did he cease to turn as many as he could from darkness unto light, from sin and satan to Christ, by his preaching, writing, and exemplary life; observing that which St. Augustin said of St. Ambrose, *I have, every Lord's day, heard him clearly expounding the word of truth unto the people, by which I was more and more confirmed,*" &c.*

After the archbishop had been in Ireland about two years, king James thought fit to employ him in writing the antiquities of the British Church; and for that purpose sent over a letter to the lord deputy and council of Ireland, commanding them to grant him a licence to be absent from his see. On this summons the bishop returned to England, and spent about a year in consulting MSS. in both universities and private libraries, for the perfecting of his noble work, *On the Antiquities of the British Church*.

In 1624, we find him again in Ireland, engaged in a dispute with one Malone, a Jesuit of the college of Louvain, and conducting the controversy with equal credit to his great abilities and the truth of his cause. Shortly after this, he came back to England to complete his work, *On the Antiquities*; and while here, the archbishopric of Armagh becoming vacant, king James voluntarily nominated the bishop of Meath to it, as the fittest person for that great charge and high station in the church.

But before his return to Ireland, a circumstance happened, which shows that he neglected no opportunity of bringing men from the darkness of Popery into the clearer light of the reformed religion. The particulars are taken from the following note of his own: "that in Nov. 1625, he was invited by the lord Mordaunt and his lady to my lord's house in Drayton in Northamptonshire, to confer with a priest he then kept, by the name of Beaumont, upon the points in dispute between the church of Rome and ours; and particularly, that the religion maintained by public authority in the Church of England, was no new religion, but the same that was taught by our Savior and his apostles, and ever continued in the primitive church during the purest times." "What was the issue of this dispute (says his biographer) we must take from the report of my lord and lady, and other persons there present; that this conference held for some days, and at last ended with that satisfaction to them both, and confusion of his adversary, that, as it confirmed the lady in her religion, (whom her lord, by means of this priest, endeavored to pervert,) so it made his lordship so firm a convert to the protestant religion, that he lived and died in it."

* Parr. p. 18.

On his return into his native country in 1626, he began to inspect his own diocese first, and the manners and abilities of his clergy, by personal visitations; admonishing those whom he found faulty, and giving excellent directions to the rest, *charging them to use the liturgy of the church in all public administrations*; and to preach and catechise diligently in their respective cures; to make the holy scriptures the rule as well as the *subject* of their doctrine. Nor did he only endeavor to reform the clergy, but also the officers in the ecclesiastical courts, against whom he had many complaints.

Finding Popery greatly upon the increase, he set himself strenuously against its progress, and when some overtures were made for a general toleration of the members of that communion, he labored with such zeal to oppose that unseasonable and dangerous measure, that it fell to the ground.

King Charles the first was much concerned at the low estate of the Protestant interest in Ireland, and in 1631 sent a letter to the bishops in that kingdom, exciting them to diligence in their respective dioceses, and to a zealous superintendence over their clergy. This we choose rather to notice in this place, as affording a clear refutation of that infamous slander of the king's being favorable to popery.

The lord Primate, in obedience to his majesty's command, set himself diligently to put in execution what had been entrusted to his care. He therefore endeavored, first, to reform those abuses which remained in his own province, having already proceeded a considerable way in that good work; and in the next place, he made it his business to reclaim those deluded people who had been bred up in the Romish religion; for which end he began to converse more frequently and familiarly with the gentry and nobility of that persuasion; and likewise with many of the lower orders who dwelt near him, inviting them often to his house, and discoursing with them mildly, on the chief tenets of their religion; by which courteous behavior he was very successful, and brought many of them over to the truth. He advised also the bishops and clergy to deal with the Popish recusants after the same manner, that if possible they might make them sensible of their errors and their danger.

Nor was his care confined to the conversion of the Irish papists; he also endeavored to bring the Scotch and English sectaries to the bosom of the church, conferring with them, and demonstrating the weakness of their scruples, and the injury which their heedless separation did to the Protestant cause.

About this time he carried on a frequent correspondence with Archbishop Laud, concerning the condition of the church of Ireland, and by the interest of that great and generous Prelate, many important benefits were obtained from the crown for the Irish clergy. At the instance also of that archbishop, the thirty-nine articles of religion were received in the convocation of Ireland, that there might be still a closer agreement in doctrine and discipline between the two churches.

At the end of 1639, the Lord Primate published his long expected work, entitled *Antiquities of the British Church*; in which there is a very curious history of the Pelagian heresy. The year

following he came to England with his wife and family, intending to continue a year or two, and then to return ; but it pleased God to disappoint him in his resolution, for he never saw his native country any more. After a short stay in London, he removed to Oxford, as well to be absent from the violent political heat which then enraged in the capital, as to have the advantage of pursuing his studies.

In 1641, was published at Oxford, the Lord Primate's original of bishops and Metropolitans, wherein he proves from scripture and the ancient monuments of the church, that they owe their original to the apostles, and that they "are the stars in the right hand of Christ." Rev. 2. To this discourse the presbyterian party never published any reply.

FOR THE CHURCHMAN'S MAGAZINE.

Every scribe which is instructed into the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasures things new and old—*Matthew xiii. 52.*

Ireneus on the Boundaries of Human Knowledge in the Things of God.

The following extract from *Ireneus* was levelled at the absurd fancies of certain heretics who troubled the church in his day. And although their opinions have long since been exploded and done away, yet the extract contains many good thoughts that deserve to be impressed upon the minds of every christian, to preserve them from giving way to the pride of their own hearts, from thinking to penetrate beyond what is given them to know, and thereby falling into like errors.

HAVING then the truth itself for our rule, and the manifest testimony of God concerning himself, we ought not, by running after curious questions, and endless disquisitions, to reject the plain and certain knowledge of God. But we should rather, in all our enquiries, direct our attention to this one point, so far to know and understand the mystery of God's nature and existence, as may increase our love of him, who has done, and is doing so much for us : and that we may never relinquish that faith which manifestly represents him as the only God and Father of all, who made this world, who formed man, and endowed his creatures with faculties for endless improvement ; and who promises to guide him by his spirit from these poor elements to much greater things concerning himself, as he bringeth forth an infant from the womb, to the light of the sun, and layeth up the wheat in the barn, when he has brought it to perfection in the straw. It is one and the same almighty first-cause that formed the womb, and created the sun.—It is one and the same Lord who bringeth forth the straw, and multiplieth the grain in it, and hath prepared the barn. But with regard to things contained in the scriptures, if we are unable to solve every question that may be raised, we should not have recourse to another God besides him who is the God of all things ; for this is the

height of impiety. But such things should be referred to him who made us, and gave us to know that the scriptures are perfect, being dictated by his word and spirit; but that we being only of yesterday, and but just formed by the same word and spirit, are necessarily ignorant of many mysteries. Nor is it wonderful that we should be thus ignorant of spiritual and heavenly things, and those which are contained in revelation; since with regard to those which are beneath our feet (I mean material things which we handle, which we see, and with which we are surrounded) may escape our knowledge, and must be referred to the wisdom of God, who is wise above all. What if we attempt to assign the reason why the Nile annually overflows? * We could say a great many things, some perhaps plausible and others mere conjectures, while the truth and certainty must be submitted to God. By what wonderful instinct the fowls of the air choose their habitation, such I mean as visit us in spring, and return in autumn, and how they do this regularly, escapes our penetration. Can we explain by what power the sea ebbs and flows; although it is certain it must have a cause? † Can we tell any thing of the nature of what is beyond the ocean? ‡ What can we say of the sources of rain, of lightning and thunder, of the driving together of the clouds and fogs, and whence come the winds, with many like things? Can we declare the treasures of snow, of hail and intermediate sleet? How are the clouds prepared, how do they differ from fogs, what is the cause why the moon waxes and wanes, whence arise the water springs? how are metals and stones formed, and things of this nature? In investigating the causes of all these things, we can be very loquacious; but God alone, who made them, can declare the truth.

If then, in natural things there are some which must be left to God, and others that fall within the reach of our faculties, what wonder that of the things contained in the scriptures, those scriptures which treat altogether of spiritual things, there should be some found, which, by the grace of God, we can solve, and others that must be left to his wisdom: and that not only in the present state but in the life to come, in order that God may be always teaching, and man always learning the things of God. As the apostle has said, all other things being done away, these shall remain, to wit, faith, hope and charity. There will be ever ground for faith to remain an unerring guide to our master, assuring us that he is the only God; and that we ought ever to love him, as our only parent; and hope to receive and learn forever more and more from him, who

* This was a phenomenon that perplexed the wits of all the philosophers before *Ireneus's* time. It has in modern times been ascertained to arise from the great rains that fall regularly at a stated season towards the head of that river, causing it to overflow its banks and fertilize the land of Egypt.

† Modern philosophy has explained this point also, and indeed most of the others which follow. Yet still there are many mysteries in nature unsolved, and unsolvable; and consequently our author's argument holds good.

‡ Few of the ancients had any notion of the spherical figure of the earth, but supposed it a vast extended plain; and that beyond the ocean which bounded their sight, it was reasonable to conclude there was some thing beside water; but they knew not what.

is good, who possesses infinite riches, a kingdom without end, and unbounded power.

If therefore, according to what we have said, we will be content to reserve many questions for the wisdom of God to solve, we shall preserve our faith, and persevere without wavering. And all the scriptures given by God will be found consonant with themselves; the dark will correspond with what is clear, and the clear will solve the dark; and amidst the great variety of things they contain, we shall perceive a harmonious concord, rendering praise and glory to God who made all things.

Suppose then any one should ask what God did before he made the world! we should reply, the answer belongs to God. So far as this the scriptures do teach, that at a certain time God formed the world complete in all its parts; but how he was employed before this time, no scriptures have shown. This is a matter that belongs to him; nor should we without the authority of his word, by vain and blasphemous fictions of our own, think to account for the production and endless continuance of material things, and thereby reject God from his throne who made all things.

But consider ye who invent such fictions that God is called the only Father, and is really he whom ye style the supreme architect; that the scriptures represent him to be the only God; that the Lord, by way of eminence, calls him *his* Father, as we might show by his words. When therefore ye talk of him whom ye call the *offspring of chaos*,* the *production of darkness*, and who knoweth nought of any thing above him, and whatever else ye prate concerning him, consider I say, the magnitude of your blasphemies against him who is the true God. You seem indeed, seriously and honestly to say, you believe in God, but then you pretend, what you can by no means make out, that there is another God in whom you say you believe, the offspring of chaos and the production of darkness.

This your blindness and folly arises hence, that you cannot be content to leave any thing to the wisdom of God, but must presume to explain the very origin and manner in which his being, his mind, his word, his essence, and his Christ are produced and do exist; and this you do by referring to the nature and affections of man; not considering that man being a compound creature, we may say of him that he hath sensation and thought, as hath been said; and that from sensation comes thought, and from thought cogitation, and from cogitation reason; (but what reason do we mean? For according to the Greeks, there is a fundamental reasoning principle that cogitates, and another kind of reason that is expressed by the organs,) and so man sometimes rests and is silent, and at other times he speaks and acts. But God being all mind, all reason, all operative spirit, all light, and ever existing one and the same, as we ought to conceive of him, and as the scriptures teach, to suppose such different affections and departments in his manner of being, is the greatest absurdity.

Iren. Lib. 2. ch. 51.

* *Irenæus* here enumerates some of the obscurities and strange fancies of the *Valentineans* and *Marcionites*, who pretended to know a great deal about the genealogy of several orders of beings, whom they represented as in a measure divine, and who had much to do in forming and governing the world.

FOR THE CHURCHMAN'S MAGAZINE.

On the Church Catechism.

MR. EDITOR,

I AM sensible that proposals for altering long established institutions should be listened to with caution, perhaps in many cases not at all, even when clearly seen to be improvements. The reason of this is obvious; for the nature of man is such, that when once his mind is set afloat after novelties, there is great danger of introducing more errors and defects than will be cured. Notwithstanding this I propose, with your approbation, to offer through the medium of the Churchman's Magazine, some reasons for altering the authorized catechism of the church.

This is obviously a part of our public institutions in which innovations may be made with less inconvenience than in any other. They will scarce be perceived by any who may be disposed to make difficulty. The minds of children are docile, and will take any shape their instructors please to give them. Hence the ordinary objection to alterations, that they are apt to set people's minds afloat, does not lie in this case.

I find no fault with a single sentiment inculcated, believing them all strictly warranted in the word of God, and conformable to the tenor of the gospel, I object not to what it does contain, but to what it does not; to deficiency of matter in the first place; and in the next to what seems to me to be a faulty arrangement.

A catechism for the instruction of youth, it must be admitted, should contain a concise explanation of all the fundamental doctrines of the gospel, together with the practical duties of the christian. Is this the case with our church catechism? I think not. The child who learns it is indeed properly enough instructed into the nature of baptism, the ordinance by which he is spiritually born into the church of God, and constituted an heir to the promise of salvation. But where do we find any thing said about the nature of that church, by what marks it is to be known and designated? Where is there any thing said about its officers, their powers and duties? Where any thing about who is to administer its ordinances? In the *apostle's creed*, true it is, the child professes his belief "in the holy catholick church," but where is he taught how to find that church? This seems to me a material deficiency that ought to be supplied.

In the same apostle's creed the child announces his belief "in the Holy Ghost." And in the subsequent explanation of the creed, he declares his belief in him, as he who sanctifieth him "and all the people of God." But this does not seem a sufficient exposition of so important a point in christian divinity as the mission and offices of the Holy Ghost; who, we are taught in the bible, is sent to dwell in the hearts of every true servant of God, to guide them into all truth, to guard them from temptation, and keep alive

in them the love of God ; and through whose assistance alone we are enabled to perform works acceptable to him.

If these two points were farther explained by several distinct questions and answers, it would, I think, be clearly an improvement very desirable. Perhaps also an explanation of the descent into hell would be proper. This is an article about which many serious christians have their doubts for want of a proper understanding of the subject. What is meant by "the communion of saints," would also be a proper clause for explanation ; in which the nature of the christian church might be inculcated. These are indeed all of them points about which there was no difference of opinion when the creed was compiled, and consequently no danger of a misunderstanding, though ever so shortly expressed. But in our day there is much danger from the wide difference that prevails in people's minds on these subjects ; and against this danger it is proper to guard by a more full and particular explanation.

Another point of importance is the summary of duties enjoined in the ten commandments, which seems to me to be deficient in point of form. All who have been much in the habit of catechising children, I think must be sensible that the answers are far too long, making it burdensome to the memories of children, and less intelligible and useful. Too many things are thrown together in a mass for their comprehension, even though they should retain and understand well the meaning of the words. In explaining the duty which we owe to our neighbors, there are topics enough introduced for at least a dozen different questions and answers, which ought of course to be divided into so many. And perhaps on further reflection than at present I have bestowed, I might suggest some additional points not touched upon as the catechism stands.

And lastly, the same objection seems to lie against the comment upon the Lord's prayer. It is too long for one answer ; and might easily be divided into as many as there are distinct petitions in that divine form. And if a question or two were added to precede the Lord's prayer, concerning the nature of the duty, and the obligations to it, I think it would not be amiss. Though the capacities of children may in general be little adequate to comprehend the force of abstract reasoning on the nature of duty and obligation ; yet in a case so plain as that of prayer and thanksgiving to the God who made and daily supports them, they cannot well miss of receiving some benefit from such instruction. For here as upon every other point, the catechist should be supposed to assist their young minds by his own comments and explanations.

After having offered this sketch of improvements for consideration, it is incumbent upon me to point out the manner in which they may be introduced. And in this there can be no difficulty. The General Convention of the church in America is to meet in May next. To that body it belongs. At the suggestion of any one member, it would, beyond a doubt, receive attention. If on deliberation they should be of the opinion that the foregoing proposals are worthy of notice, justice will be done them. But if it shall appear, that they are of too little importance, I trust I

shall, without murmuring, submit to be thought a pragmatical innovator ; and endeavor to console myself with the reflection that I am not alone in this innovating world.

CLERICUS.

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Mr. Whitlock's Convention Sermon.

[Concluded from page 182.]

SUCH being by divine appointment the office and character of the priest, it is the duty of the people to " seek the law at *his* mouth." We read that Moses, when he had finished the book of the law, committed it to the priests to deposit it in the ark, and to read it at stated times to the people. But where was the propriety of this ? For the people might have the law at home, and read it for themselves. Certainly ; and it was a duty strongly enjoined. But this was not sufficient. God was to be glorified by the public reading of his law in the great congregation. And as it was *his* law, it was proper it should be read by *his* messengers. This is with great propriety the case in the christian church, which is the appointed " pillar and ground of the truth." From his first establishment to the present day, the reading of the scriptures, together with the worship, has been the principal employment of her public assemblies. During what are called the dark ages, which lasted several centuries previous to the invention of printing, books were exceeding scarce on account of the great expence of transcribing ; and the people in general were so illiterate, that it was considered a great privilege that they *could* learn the word of God from the lips of his priests. The Romish church, taking advantage of a long established custom, converted it into a law prohibiting the people from reading the scriptures and from hearing them read except by the priest. This certainly was a great evil, and calculated to rivet on the people the chains of the papal tyranny. But mankind are prone to extremes, and to correct one error by its opposite. Since the reformation, several denominations of christians have arisen which make no provision for the public reading of the law of God by the priest, but leave it as only a private duty ; by which means the light is taken from " the candlestick," and " put under a bushel ;" and each one, if he reads the scriptures at all, is likely to have a private interpretation. The natural consequence is, divisions and sub-divisions among christians till men are carried about by every wind of doctrine.

The source of this evil is a mistake common among christians concerning the nature of preaching, supposing it to consist in the present practice of sermonizing. But the scripture informs us that " Moses was preached being *read* in the synagogue every sabbath day." After the same manner is Christ to be preached ; his gospel should be read in the churches every Lord's day. The only true preaching is the publishing of the word of God by his ministers ; and since the days of inspiration we have no evidence of anything *as* the word of God, but what is written in the holy scriptures. " All other preaching," says Bishop Taylor, " is the

effect of human skill and industry ; and though of great benefit, yet it is but an ecclesiastical ordinance ;" and of course ought never to supercede the public reading of God's word."

As a messenger of God, I take this opportunity to bear my public testimony to the sufficiency of the scriptures ; which I shall do in the words of St. Paul to Timothy : " From a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus." All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness ; that the man of God may be perfect, thoroughly furnished unto all good works. I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom, preach the word.

It is an excellence of our church that such ample provision is made for the public and solemn reading of the word of God by his messengers. Including the psalms, the lessons, the epistles and gospels, between twelve and twenty portions of scripture are read every Lord's day ; and as often the priest stands up as the messenger of the Lord of hosts, and pronounces in the ears of the people the *law* of God summarily contained in the ten commandments. In short, the Liturgy of the church, devoutly attended to, would alone teach every thing necessary to be known in order to salvation ; and we may truly say that if men " will not hear Moses and the prophets," and the written sermons of Christ and his apostles, " neither would they be persuaded though one should rise from the dead" to preach to them.

Let me then dearly beloved brethren, beseech you in Christ's stead, and as his messenger, that you " forsake not the assembling of yourselves together" in the church which is " the house of God, and the gate of heaven." There stands the ambassador of God with whom is the covenant of life and peace ; there the law of truth is uttered with authority ; there may you drink " living water" flowing in the appointed channel from the great fountain of wisdom and knowledge ; there may you be washed from your sins, nourished with the bread of life, and refreshed with grace to help in time of need. Forsake not the house of the living God, the pillar and ground of the truth : and " the Lord that made heaven and earth give you blessing out of Zion : for *there* the Lord promised his blessing and life forevermore."

I have endeavored to show you, my dear brethren of the ministry the impossibility of man's forming a true religion for himself ; that the origin of knowledge is revelation ; that Christ being the only mediator, is also the only teacher who can declare to fallen man the terms of his acceptance with God ; that the priests are his messengers ; that the *word* of God committed to their ministration is sufficient for all moral and religious purposes ; that they are not to pervert it by false interpretation, to corrupt it with the principles of a vain philosophy, nor to encumber it with a morality not founded on the genuine faith of the gospel. I have not said these things, my Reverend brethren, as if you were ignorant of them, but " to stir up your pure minds by way of remembrance. " If

these things are so—if we are “the messengers of the Lord of hosts,” let us “lay it to heart to give glory to his name; let us devote ourselves with fervency of spirit to the study of “the lively oracles,” that having learnt our Lord’s will, we may be qualified to teach others. Then with zeal unfeigned let us apply ourselves to the work of our mission. With affectionate earnestness let us warn the sinner of his danger, teach him the sinfulness and misery and irremediable helplessness of his condition under the fall, and urge the necessity of his fleeing from “the wrath to come,” by laying hold of him that is mighty to save. With clearness and precision let us set forth the terms of the covenant of life and peace. With gentleness, yet with all authority, let us reprove, rebuke and exhort; endeavoring to win souls to the love of Christ, and obedience to his gospel. With soft words of consolation, let us heal the broken and contrite heart; with sound speech, confirm the strong. Let “the law of truth” be “in our mouth.” From lips kindling to a flame by the living fire of the altar, let us preach the word; and insist on the distinguishing doctrines of the gospel, repentance, faith, hope, and charity. Let not “the salt lose its savour,” lest we be trodden under foot, as worthless and unprofitable. Let us walk with God in peace and equity, that we may recommend our doctrine by the persuasive eloquence of a good life, and receive the precious reward of converting the sinner from his iniquity. Animated with the promise of our divine master, “Lo, I am with you always,” let us “feed the church of God” and “make full proof of our ministry; that, being “pure from the blood of all men,” we may enjoy the peace of a good conscience here, and finally, receive from the apostle and High Priest of our profession; the reward of honor, glory and immortality. Amen.

On Infant Baptism.

TO THE EDITOR OF THE CHURCHMAN’S MAGAZINE:

NO subject at present excites more general enquiry in my neighborhood than that of infant baptism. The following questions produce a number of discussions which however are very seldom attended with conviction. Perhaps some of your readers may be enabled, in the pages of your useful miscellany, to answer them to the satisfaction of enquirers, and at the same time render an essential service to the church.

1. Have you any authority for the administration of baptism to infants? And what?
2. Are all infants entitled to it?
3. Has the church any authority for the admission of infants who are not children of communicating parents?
4. Are children received into the church in consequence of the faith of their parents?
5. Can you inform me what authority the independents and pres-

byterians have for rejecting all infants but those whose parents receive the holy communion?

6. Can you confute the testimonies they produce?

7. Can you point out the time when this practice first was introduced?

A just solution of any, or all of these queries, would greatly oblige your friend and constant reader.

QUÆSITOR.

The Editor would be much obliged to any correspondent who could furnish him with an answer to either, or all of the foregoing questions; but more particularly the last of them. The time when the independents and presbyterians introduced the practice of refusing baptism to infants not born of communicating parents, must be ascertained by a recurrence to historical documents. Any one who may be in possession of such documents or can point out where they may be found, would confer a favor on the readers of this miscellany, by making the communication to the Editor. The subject of baptism is certainly important: and unhappily, at the present day, professing christians are divided in opinion concerning its nature, end, and design. It should therefore be discussed with caution and care; and *Quæditor* has our thanks for putting us in the proper track to go into a thorough enquiry on the subject.



MR. EDITOR,

If the following Essay on the scripture doctrine of Perseverance meets with your approbation, please to insert it in the *Churchman's Monthly Magazine*, and oblige one of your readers.

H. W.

On Perseverance.

IT is said by some, that none are *regenerate* but such as will infallibly receive final salvation. In order to set this subject in its true point of light, let us "*compare things spiritual with spiritual*," after the example of the Rev. William Jones, in his Catholic doctrine of the Trinity.

I. John iii. 5. *Except a man be born* of water and the spirit, he cannot enter into the kingdom of heaven.*

Matth. xiii. 47, 48. *The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.*

From the comparison of these two texts, we have a demonstration that of those who are *regenerate*, i. e. *born of water and the spirit*, some, at the last day, will be accepted as good, and others will be rejected as bad.

II. Tit. 3. 5. *He saved us by the washing of regeneration.*

2. Pet. i. 9. *Hath forgotten that he was purged from his old sins.*

III. Rev. i. 5. *Washed us from our sins in his own blood.*

Heb. x. 29. *Hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing.*

* How is it possible for a man to be "born of water" without Baptism?

IV. John x. 11. 28. *The good Shepherd giveth his life for the sheep, and they shall never perish.*

1. Cor. viii. 11. *Through thy knowledge, shall the weak brother perish, for whom Christ hath died?*

Christians, as such, and while they continue such, shall never perish; nor shall any pluck them out of Christ's hand: but they may cast themselves out, so that the righteousness which they have done shall not be mentioned, and in the sin that they have sinned, they shall die, unless restored by a *seasonable* repentance. When Satan fell from heaven, he was not plucked out of God's hand by any hostile power, but he cast himself out by a wickedness which was strictly his own. When an individual abandons the christian character, he forfeits the christian privileges. "*The weak brother for whom Christ died,*" may "*perish*;" and even the shield of the mighty may "*vilely be cast away*;" as that of Saul was, though he had been "*anointed with oil*." The goodness of God is indeed *immutable*; but unless we "*continue in his goodness*," we shall "*be cut off*." "*Let him that thinketh he standeth take heed lest he fall. He that endureth to the end shall be saved.*"

If the doctrine be true, that we cannot fall; we must always act as if it were false; we must "*take heed lest we fall*." And what can be the practical use of this doctrine, when the christian's whole life ought to give the lie to it?

But the abstruse metaphysical divine is *positive* this unscriptural doctrine must be true, because he says, if one of the elect should finally fall, God must be *thwarted* in his designs, and Christ must have shed some of his blood in vain. How much better would men succeed in ascertaining the christian doctrines, if they would reason out of the word of God, instead of only reasoning about it in their own imagination! The scriptures say expressly that Christ "*died for all—tasted death for every man—and is a propitiation for the sins of the whole world*;" that "*God hath no pleasure in the death of the wicked, but that they turn and live*;"—that he "*will have all men to be saved, and to come unto the knowledge of the truth*;" but that some men account "*the blood of the covenant, wherewith they were sanctified, an unholy thing, and deny the Lord that bought them*;" that men have "*resisted and grieved the Holy Ghost*;" and that it "*repented the Lord that he had made man—and it grieved him at his heart*." O, says an objector, these things are spoken in condescension to the capacity of men. Thou hast well said. Remember that thou also art but a man. Humble thyself therefore to work by the scale which infinite wisdom has adapted to thy capacity.



FOR THE CHURCHMAN'S MAGAZINE.

On Superstition.

IT is no uncommon thing to hear words used without any definite meaning, or with a meaning quite foreign from the truth. Such is often the case with the word *superstition*. Those who would

be thought very liberal in their sentiments of religion are apt to brand all with the supposed odious epithet of *superstitious*, who maintain a strict attachment to things which they deem sacred. But is this sense warranted in the bible? St. Paul in his address to the Athenians says, *I perceive that in all things ye are too superstitious*... Acts xvii. 22. But how so? Why he goes on to explain, *For as I passed by, and beheld your devotions, I found an altar with this inscription, to the unknown God*... Verse 23. The word here rendered *superstitious*, as the learned well know, signifies a reverence for demons, or false gods. And the Athenians seem to have been so addicted to this, that lest they should not pay divine honors to them all, they would erect an altar to one of whom they did not pretend to know any thing. That is to say, they would authorise and practice every sort of worship as equally acceptable. And wherein does this materially differ for that over-affected liberality in our day, which would make no distinction in matters of religion; which would represent modes of faith and worship as perfectly indifferent, all equally good and equally true? The Athenians, it seems, having no fixed sentiments of their own; but, as we are told, *spent their time in nothing but either to hear or tell some new thing*, they readily gave way to novelties, and so introduced into their rites, and their creed any thing that came in their way. All was one to them.

Just so is it with some at the present day; having never examined for themselves, having no fixed opinions of their own on any subject of religion, but being altogether afloat on the surface of things, they are ready to embrace any novelty that is offered, and to give it up as easily to embrace another; or to relinquish it for none at all; and are therefore in the apostle's sense the truly *superstitious*. To worship the God of christians, or the gods of the heathens, an unknown god, or no god, is all one. With them it is no matter in what light the character of God is represented, or with what rites he is served; what men believe concerning him and the duty which they owe him, whether any thing, or nothing; whether they deify their own fancies, or ascribe that honor solely to the one God Almighty and true. With such, a sincere and conscientious adherence to the appointed ordinances of God is superstition. To talk of particular times and seasons being more holy than others; of things and places being consecrated exclusively to God's service; of the sacred nature of a priesthood, and the special veneration due to the institutions of a visible church, is all rank *superstition*. No; every thing must be in common, every thing equally sacred, equally entitled to our regard and veneration, and then we shall have a religion that will be pure and rational, unmixed with superstition. Actuated by sentiments and feelings like these, it is becoming too common for people, otherwise sober and regular in their lives, to throw off all regard for sacred things. On the day dedicated to the service of God they will indeed attend the public devotions of the church; but so soon as they are over, in order not to be thought superstitious, they will repair to places of amusement; or if not so bad, at least they will join a visiting party, where the news of the day, politics, and the business of the world are discussed, or the time is passed away in idle chit-

chat. And thus the hours which should be devoted to private devotion, to the instruction of youth, or to reading such books as may tend to inspire the mind with a serious concern for the important interests of eternity, are far worse than thrown away.

Under the same fear of superstition all notions of sacriligious profanation of holy things are ridiculed and discarded. The consecration of churches becomes an idle and vain superstition; and they triumphantly ask, what can be more absurd than to think there can be any holiness in one house, in one parcel of wood, or of brick and stone, more than in another? True there is not, any farther than as they bear a peculiar relation to God. Having been devoted to his service they become in a peculiar manner his property, and hence partake of holiness as he is holy. They are relatively and not absolutely holy. They are holy because he to whom they belong is holy. Is there any thing absurd or difficult to be understood in all this? Look to the nature of property between man and man, and it will be clear enough. Are not all our notions on that subject merely relative? How does he injure me who violates my property, who seizes and appropriates it to his own use, but because it bears a relation to me, a relation sanctioned by the law of the land? What absolute inherent wrong is there in appropriating to one's self one piece of property more than another? If this be the case with regard to man, shall we think there is less evil in violating the property of God, and diverting it to our own use, to the gratification of our own humors or worldly interests.

There is to be sure a compendious method of getting rid of this reasoning by saying that it is an idle superstition to talk of God's having property in a distinct sense, when he tells us that *the whole earth is his, the round world and they that dwell therein*. But what if man by his own voluntary act has given and appropriated a thing to his use, may it not in that case become more peculiarly his? And has man afterwards a right to recall it, and appropriate it to his own use? What one man gives to another, human laws say he has no right to recall; and shall not a gift to Almighty God be equally sacred? After we have appropriated a thing to his use, have we any right left to use it as we please? As well may I give to a neighbor my horse and yet insist that I have a right to use the animal when and as I please. Because there is no human law to enforce God's right, does it therefore follow that the evil of violating it is less? To human society it may be, but ought not to be in reason and conscience.

Let these remarks be applied to the church, the house of God, and how will they be found to square with the use to which it is sometimes put? Being consecrated and set apart to the service of God, what shall be said of introducing into it political intrigue at elections, with all the base worldly passions which are usually at work in such a scene? This has sometimes been done. Nay more, there have been instances of admitting the military on parade days when the weather has been stormy. Can there be a greater profanation of sacred things, than thus to convert the house of God into a barrack for soldiers, with the usual accompaniment of profane language; perhaps drinking and reveling? By the enevitable recurrence of such

a scene to the mind, must not all seriousness and solemnity be banished thence on the following Sunday? This may be called superstition, but it is a superstition that pretended philosophers would do well to consider.



The Observer.

MR. EDITOR.

THE fluctuating state of human opinions has ever been a subject of notoriety and much speculation: like the pendulum of a clock, they vibrate from side to side, from one extreme to another, never noticing the medium or point of station. Perhaps no subject has ever come in for a greater share of speculation, than that of religion; since every man takes upon himself to settle his own faith, and assumes the liberty of judging for himself in matters of orthodoxy. At one time we see its professors exhibiting a starched sanctity of life, a practical display of personal holiness, whose prominent ensigns are, *I am holier than thou*, and a contempt for all appearance of human enjoyments. Again we view men pursuing a course widely opposite, which, though not so forbidding in its first appearance, is still more pernicious in its effects, when all distinction in religious sentiments is laid level, in whose place one great magazine for common stock is made, into which the tenets of the christian Jew, Mahometan, and Pagan are promiscuously cast, *Sincerity* being the only criterion by which any preference is to be adjudged to the claimants.

This *liberal* way of thinking, as it is commonly called, I am sorry to add, seems to have had its influence on the form and structure of churches, both inside, and exterior. But under what obligation, many will ask, is a churchman to build his house of worship in one fashion rather than another; or what impropriety can there possibly be in placing the pulpit at the side rather than the end? Can a round window have any advantage over one of a square form, and can the congregation be any better accommodated by being forced to pass through one crowded door, instead of having free access to several; or what spiritual advantage can possibly arise from seats in preference to pews?

If we could divest mankind of the power and uniform practice of associating their ideas, and bring them to pursue such a line of conduct, as that analogy of one thing would not consequently bring to mind its concomitant practices, so as to receive a degree of sympathy in the beholders, I would answer that these things were innocent and perhaps advisable as far as they accorded with primitive practices, and philosophical principles. But since we are well acquainted that these are often the ensigns of schism and opposition to the Catholic Church, we must certainly give the preference to the practice of the church, and strongly recommend an adherence to the same. In the New Testament, we are indeed, no where directed how or where to build churches, nor even have we a command to build them at all, and little or nothing can be gathered from primitive writers direct to that point; however, that there was

of old an universal mode for building them, and that a departing from this mode was reckoned an unnecessary if not unjustifiable innovation, may be learned from the opposition that the Greek Church, an extensive and respectable branch of the Catholic Church, made to the introduction of steeples as forming a part of the sacred edifice. This religious fear of innovation we find was not altogether confined to the church abovementioned, since we learn, as Bishop Latimer tells the story, that when commissioners were appointed by royal authority to examine into the cause of the sinking of Earl Goodwin's lands, an old member of the church very spiritly answered, that it was by the judgment of God, because of the building of Tenterdon steeple.* These cases, though they are not exactly parallel with those in question, yet satisfy us that modifications and inventions in things appertaining to spiritual uses, were not so greedily received some centuries ago as they are at present. I would not be thought fastidious, or wishing to convey the idea, that any moral evil is attached to the construction of a church in such manner as the builders shall think best; but like wise men and friends to pure and unmixed christianity, we ought to look forward to the end, and pay some attention to contingencies: neither do I conceive we are to join issue with the favorite cry and construct our religious edifices as the present fashion of the day may happen to be, lest the friends of orthodoxy and the church be often disgusted with the schismatical form of a conventicle or Whitfield tabernacle. Such models, as have been the longest in use and obtained the most universal suffrage of the church, most certainly discover a decided preference.

To the custom of placing the church in such a situation, that the door, at the end opposite the chancel, may open to the East, has, I believe, gained the universal consent of the Western churches. The reason is obviously this, that the priest in his ministrations may be enabled, by thus having the earthly Canaan in seeming view before him, more constantly to remind his flock of the heavenly one of which the earthly was a type.

That the pulpit and desk should be located at the end of the building is obvious to every one who understands the nature and power of sounds; and should be thus constructed both for the convenience of the speaker and hearer, since it has its foundation on philosophical principles. In this situation the impulse given the air, by the speaker's exertions, is backed by the wall behind, while the side walls confine and hinder a wide undulation, leaving but one direction for the sound to take, thereby giving the auditors at the farther end, a chance of hearing nearly equal to that of the foremost. Whereas in all other positions of speaking, the case is similar to dropping a stone into the water, and although the impulse at the place of immersion may be considerable, yet the undulations,

* We at present are in the habit of thinking that steeples are not only very harmless things, but very ornamentive, though we have reason to conclude from experience, that they have been of no great service to religion, since they have often been made the means of levelling the church to the humble capacity of a town-house, or any other place of business, where the bells suspended in them have been of use.

being allowed to spread on every side, soon lose their force and spend themselves in the expanse before them.

I must still insist upon the position, that devotional exercises cannot be performed with their proper spirit and solemnity, without a correspondent degree of solemn appearance in the surrounding objects. For this reason the Gothic style of architecture so far exceeds the more light finical one of Greece, when applied to churches. The latter indeed serves to captivate the eye and fancy, but that makes an impression upon the heart and manners. Thus it is that those large crown windows, used in cathedrals and many other churches of long standing, have such a decided preference over these thickest ones of modern edifices.*

Perhaps some inquisitive soul not thoroughly initiated into all the niceties of the times, might demand wherein consisted the superior convenience of a multiplicity of doors leading into the body of the church? Charity and a wish to put a favorable construction upon the actions of men, would reply, that it lay, in giving devout worshippers a more free ingress to the house of God. Nay but rather to accelerate their egress, would sage experience exclaim: "I, would she say in continuation, who have taught the nations wisdom and old age prudence, I have seen the doors of the house of God thronged by the multitude of people pressing out at the conclusion of divine service, but never was my eyes gratified with a sight of the alternative (when the *pure service* of the temple was the sole motive of attendance,) even when admission was to be gained by a single entrance only." These facts are corroborated by constant observation, both in the late attendance of some and universal hurry that is manifested even before the minister may have finished blessing the congregation. The consequence of which haste is, that such pious members as wish to offer a short ejaculation at the end of service, are either forced to relinquish their attempt, or suffer interruption from their jostling neighbors.

I shall now set down the opinion that some have entertained upon this matter: that as the invisible church or mystical body of Christ, hath but one method of entrance, and that through the door of baptism; so the visible hath save one leading to the nave, where the ordinances are administered, and the door into the other authoritatively opened.

To the last query, which relates to pews, I shall only add that, exclusive of the awkward situation into which persons of delicacy may often be thrown by the vacant stare of those who set opposite them, a tolerable share of good breeding will infallibly demonstrate to them, the impropriety of thus denying the speaker the privilege of addressing them to their face.

OBSERVER.

* I am happy to state, that I have observed many churches erected in this country which bear the model I have been describing, and I think reflect no small honor upon the correct taste of the builders.

A new History and Illustration of the Common Prayer.

[Continued from page 191.]

THE variety of uses, and the most excellent application of the Psalms for devotional purposes, having been enumerated, it is on this ground the christian church has uniformly appointed them to be repeated oftener than any other part of scripture, excepting only that divine form of prayer which was taught by our Lord himself, and in our church makes a part of every service. This also has been the practice of all antiquity. Christians, says Chrisostom, exercise themselves in David's Psalms oftener than in any part of the Old or New Testament. Moses, the great lawgiver, who saw God face to face, and wrote of the creation of the world, is scarcely read through once a year. The holy gospels, where Christ's miracles are preached, where God conversed with man, where devils are cast out, lepers are cleansed, and the blind restored to sight, where death is destroyed where is the food of immortality, the holy sacraments, the word of life, holy precepts, precious promises; these we read over once or twice a week. What shall I say of blessed Paul, the preacher of Christ? His epistles are read twice in the week. We get them not by heart, but attend to them while they are reading. But as to David's Psalms, the grace of the Holy Spirit has so ordered it, that they are repeated night and day. In the morning David's Psalms are sought for and the first, the midst, and the last, is David. At funeral solemnities, the first, the midst, and the last, is David. The same in private houses. Many that know not a letter, can say David's Psalms by heart. And as in our church also, the Psalms are recited much oftener than any other part of scripture, thus far our established practice corresponds with the usage of the ancient church. At the same time, that all the Psalms may be read in course, and that our morning and evening prayer may not tire or disgust by its prolixity, we assign for this purpose the term of thirty days.

But that the primitive practice mostly consisted in an alternate recitation is clear, though the uniformity of it is much less easy to trace. Whatever was the origin, we cannot pursue it higher than the existence of the first century. However it is a practice that nearly corresponds with what is related of Miriam and Moses, in the Old Testament, and the subsequent custom of the Jewish Church, that our Lord and his disciples also sung an hymn *alternately* is an opinion by no means improbable. Still though the alternate recitation of the Psalms is not to be found under any injunction of our church rubric, it is uniformly adopted, not merely through the sanction of antiquity, the ratifications of respectable councils, and the most approved ecclesiastical laws, but most probably, because it is obviously calculated to keep up the attention, and assist the devotion of the people.

It may be proper to observe, that what some uninformed persons call the difference between the Psalms in the prayer book and the bible, arises from their being taken from the great bible, so called from its appearance in a bulky volume, published under the authority of Henry VIII. by which we are to understand, the translation

made by Tindal and Coverdale, and revised by archbishop Cranmer, in contradistinction both to the bishop's bible, published in the reign of queen Elizabeth, and the present translation now used in our church. But even this last it is said "was too hastily, and consequently in many respects not so successfully executed under the auspices of James, in 1603."

In answer to the reviewers, who were very unjustly censured for retaining this old translation of the Psalms, it may be remarked, that they probably entertained an opinion now very general among the learned, that the old translation is preferable to the new, which being unfettered with the ideom of the Hebrew, is expressed with greater freedom, and more regard to the genius of our language; while the new, from too servile an adherence to the letter of the original, is often more harsh in its construction, and less harmonious in its periods. In this, however, as must be expected in a work composed above 250 years ago, some antiquated words or phrases are sometimes to be met with, which in the new are rejected. But blemishes of this kind are not numerous, and where they do occur, they are sufficiently compensated by the general merit of the work, which will not shrink from a comparison with the most approved devotional composition of more modern times. And in fact had not the last reviewers of the liturgy, under Charles II. in 1661, been influenced by a very favorable opinion of the first translation we have been speaking of, it is reasonable to conclude that the Psalms, as well as the lessons, epistles and gospels, would have been taken from the translation made in the reign of James I.

Relative to the pointing of the Psalms as they are to be sung or said in churches, it should be observed, that these points are two dots (:) thus resembling a colon, and were intended to regulate the chanting. But their original design, there is no doubt, is now generally misunderstood, as many pious persons, taught to observe the points in reading, are prompted to make a sudden and considerable pause, to the manifest injury and sometimes to the entire subversion of the sense, not knowing that these points (:) denote a rest in the music only, and are to be totally disregarded in the reading. To remedy this error which applies most strongly to the *Te Deum*, and forms a very improper disjunction in the *Gloria Patri*, it has been proposed to print an edition of the Psalms, *pointed* as they are to be sung, for cathedral and college uses.*

With respect to the *Gloria Patri*, to be said at the end of every Psalm, there is a peculiar propriety. This doxology serves as a general application to each Psalm; and as a penitential Psalm may be followed by one of thanksgiving, and that succeeded by one of adoration or prophecy, if they were not separated by this doxology, or something of the like nature, subjects, very distant and distinct, might be strongly and improperly united.

The order in which the Psalms are placed as part of public worship, has induced a late commentator to consider the daily service of the church of England as composed of different parts, viz. the peni-

* The whole of this clause relating to the printing of the Psalms, is particularly adapted to the English common prayer, the compilers of the American liturgy having pointed them only as the sense of the reading requires.

tential and the eucharistical, which consists of praise and thanksgiving ; the reason of which classification is, that we are not properly qualified to praise God, till we have obtained remission of our past sins ; and previous to our addressing him for new benefits and blessings, it is highly proper we should render him thanks for those we have already received. And hence it is observed, that if we have duly performed the preceeding parts of the service, we shall be disposed to recite David's Psalms with David's spirit, which frame of spirit, as Basil remarks, is more peculiarly necessary in the use of them, as the other parts of the scripture are read to us, but these every man repeats as his own words.

[To be Continued.]



On want of Respect for the Clergy.

An Oration, by Samuel F. Jarvis, delivered in New-Haven, before a Literary Association, stiled the *Phi Beta Kappa* Society, has lately fallen into our hands. The author's main scope is to point out the causes which contribute to retard the progress of literature in this country. But as science and religion have a close communion with each other, he has introduced many observations that comport well with the object of this *Religious Miscellany*. Without assuming the office of a reviewer, or pretending to criticise the merit of the work, it is believed the following extract will be acceptable to all the friends of religion and literature, as well as honorable to the writer.

“ THE cause of Learning is intimately connected with the cause of Virtue, and consequently the decline of one, accompanies that of the other. As the pursuits of Vice centre wholly in the procurement of sensual gratifications, the attention of the mind which it influences is, of course, entirely drawn from the contemplation and improvement of its own powers. Hence those powers become relaxed ; they grow feeble from the want of vigorous action ; and the mind sinks under the labor of application, as the pampered body, whose nerves are unstrung by indolence and excess, faints under any exercise, however gentle. When such becomes the case with the great body of the community, then it is that learning and the professors of it are equally neglected. The solid, the useful studies of an alert, and bold, and vigorous, and active mind, are deemed unworthy of attention. Nothing pleases but the brilliant sallies of the imagination, which it requires no labor to understand, and which, like the meteor, sparkle for a moment, and then disappear without leaving a trace behind. Application is derided as drudgery, and genius considered not only as its superior, but as absolutely doing away the necessity of it.

Yet how fallacious is this idea ! Whatever may be the powers of the mind, application alone can call them into action. It is absurd to substitute one thing for another, when the natures of each are so widely different. Learning is the knowledge of facts, and application alone can collect them. But the leading quality of genius is the power of invention ; that quickness of apprehension which discerns the connexion of ideas however remote, and like

the magnet, and with the same inexplicable power, separates from the great mass of thought those materials which are necessary to its purpose. But the ferruginous particles must be collected before the magnet can operate, and Application must furnish ideas before Genius can compare or compound them.* Application lays the foundation; Genius raises the lofty superstructure. Application is the soil which produces the fruits; Genius is the sun which, by its invigorating warmth, causes those fruits to ripen, and vegetation to become more rapid.

From what has now been said, let us make the application to our own country. Look at the occupation of its inhabitants, and you will generally find that the whole extent of their reading is comprehended in the productions of the imagination. The taste for Novels and all other kinds of light reading, has risen to an astonishing and alarming height. Like the lean kine of Pharaoh, they have swallowed up all other reading, and like them too, they have not looked the better for it. The evil consequences attendant upon Novel Reading are much greater than has generally been imagined. Few writers who forge a series of events, consider the responsibility which they are under, and the hazard attached to the undertaking. Without having truth for their basis, they are continually liable to give false notions of things, to pervert the consequences of human actions, and to misrepresent the ways of Divine Providence: for "the ways of men," as a learned and sensible author observes, "so far as they are passive under the consequences of their own actions, are the ways of God."†

In a Republic, Luxury and Corruption of Morals are said to be the invariable precursors of national dissolution: it is no less true that the perversion of national taste, and the disrelish for the solid attainments of Science, evince a degeneracy in Learning, Morals, and Religion. The polite Author of the *Travels of Cyrus*,‡ describing the state of the Medes when their empire was declining, gives a lively picture of the literary corruption which then prevailed. "Solid knowledge was looked upon as contrary to delicacy of manners; agreeable trifles, fine-spun thoughts, and lively sallies of imagination, were the only kinds of wit admired there: no sort of writing pleased but amusing Fictions, where a perpetual succession of events surprised with their variety, without improving the understanding, or ennobling the heart."

"Behold the picture! Is it like? Like whom?"

But however inimical to the encouragement of Learning, may be those causes which have been mentioned, still there is another, which is no less hurtful in its operations; I mean the want of respect so general among us for the Clergy. So distinguished has this order of men been in every age, as the patrons and support-

* Vid. Gerard on Taste. Part 3. Sect. 2. On the connexion of Taste with Genius.

† Vide Works of the Rev. WILLIAM JONES, of Nayland, vol. XI. p. 236. To this author I am indebted for most of these observations upon Novel Reading; but as I have not the book at hand, I cannot ascertain to how great an extent.

‡ *Travels of Cyrus* by the Chevalier Ramsay, p. 5.

ers of Science that it may safely be assumed as an axiom that Literature will never flourish but in those countries where there is a learned Clergy : and never will there be a learned Clergy, unless they are regarded with reverence, and supported with dignity."

Here the Orator goes on to assign several reasons for disrespect shown towards the Clergy ; viz. "the growing corruption of the country—the exclusive attention of people to politicks—and the system of making the Clergy entirely dependant upon the people." On the last of these reasons he dilates in the following manner.

But a third cause of the disrespect shown to the Clergy, and one the more dangerous because from this the two which have been mentioned derive most of their power, arises from their extreme dependance upon the people. It is a trait, generally attached to the human character, that Power, when it is exerted for the protection and maintenance of a dependant, is gratified in proportion to the submission of him whom it patronizes. And is not this the precise relation in which the Clergy stand towards the people ? And is not this the degradation to which they are compelled to stoop ? Instead of being considered in the venerable and exalted station, which, as the Embassadors of God to Man, they have a right to claim, they are treated as the mere servants of the people, created at their pleasure, continued at their pleasure, and destroyed at their pleasure. They *hire a Minister*, (such is the contemptuous and degrading language which they use) just as they would hire a day labourer ; and if he do not perform his task to their satisfaction, if he do not adapt his doctrines, his words, his tones, his pronunciation, to the fastidiousity of their taste, they turn him off again with as little ceremony. Skill in Oratory has become too much the criterion of Clerical excellence, and the inquiry is not so much whether the doctrines are sound, as whether the mode of delivering them is pleasing :

It has been a favorite theme with Protestants, ever since the Reformation, to declaim against the oppression and enormous power of the Clergy. That the complaint against the Church of Rome was too well founded, cannot be denied ; but one extreme should be avoided as well as the other ; and I question much whether the degradation of the clerical order to so low a state, will not give a much more fatal blow to the interests of Religion and Literature, than they ever received from its exaltation."

An unknown correspondent has communicated an anonymous pamphlet, that has lately appeared in the State of Maryland. From its conciseness and clearness of argumentation we are induced to give it entire to our readers.

Three Essays ;

On the CONSTITUTION OF THE CHRISTIAN CHURCH ; the SUCCESSION in the MINISTRY ; and SCHISM ; with Notes.

"But (Jesus Christ). because he continueth ever, hath an unchangeable Priesthood."

HEB. VII. 24.

PREFACE.

THE three following Essays were first published in the Eastern Star, during the controversy on the validity of the Methodist Episcopacy. It was thought, that while the attention of some was drawn to the subject of Church Policy, it might be useful to state, in a concise manner, the grounds of Episcopacy. They are now republished, with a hope, that they will be both useful and satisfactory to those, who have neither time nor inclination to read much upon the subject. Many persons, who would not venture upon a volume, will read a small pamphlet. And the author believes, that the great principles of Episcopacy are here stated, and the strongest proofs adduced. They may also encourage some to read those larger works upon the subject, in which the same principles are more fully proved and illustrated ; and the objections answered : such as, *Slater's draught of the Primitive Church*, *Potter on Church Government*, *Skinner's Primitive Truth and Order vindicated*, and *Daubeny's Guide to the Church*. Nor is the author without some expectation, that, with a Divine Blessing, these little tracts may be happily instrumental in confirming many in the belief, that the Protestant Episcopal Church is a truly Apostolic Church.

They have been carefully perused ; the objections to them have been seriously weighed ; some additions and alterations have been made ; and further proofs and explanations have been added by way of notes.

BY the attentive reader of the New-Testament, it will be readily perceived, that our Saviour intended to form his followers into a regular and well governed society. Indeed it is so consistent with mere common sense, that those who were to be drawn from the idolatries, the superstitions and the crimes of a corrupted world, should be formed into a distinct community, and regularly governed, that even to suppose the contrary would imply a strong imputation of the wisdom of the divine head of the church. But in this, as well as in all other cases, it is completely in the power of the well informed christian to vindicate his divine master. Even his time being pointed out in prophecy as a *reign*, implies that he was to be a king ; and when this title was conferred upon him, he admitted it to be correct in a spiritual sense. The advancement of his religion, and the management of his church, are often designated by the administration of the affairs of a kingdom. Besides when Christ called himself the *vine*, and his disciples the *branches*, (1) he surely meant that there was an intimate connexion between him and his church.—When he compared the community of christians to a sheep-fold, (2) this must imply that they were to have *pastors*.—And when St. Paul declared the ministry to be the members of the body of Christ, (3) he surely meant, that there were to be various *offices* and various *functions*.

These particulars put together comprehend all the chief charac-

(1) John xv. 5. (2) John x. 1—19. (3) Rom : xii. 1.

teristics of a true christian church namely : that it is a regular *spiritual community*—that it derives all its efficacy from its connection with our Lord—and that it possesses a ministry of different *orders and functions*. These things being true, the reverse cannot—viz. that christians may live without any government—that they may erect themselves into self-created societies—or that they may all become ministers without distinction.

When I assert, that the constitution of the christian church is of divine origin, I do not mean, that it was completely organized by our Lord. The apostles, it seems, received many directions from him, that are not recorded.—After his resurrection he was seen of them forty days, during which time he spoke of “*the things pertaining to the kingdom of God,*” (4) Before his crucifixion he told them that his father would send the Holy Spirit the Comforter. (5).—When he gave the apostles their commission, he breathed on them and said unto them, “*receive ye the Holy Ghost.*” (6) This constituted their complete ordination to the ministry of his gospel. And the subsequent powers conferred on the day of Pentecost, were only to enable them to carry their commission fully into effect. (7)

The Apostles then must be admitted to have had divine power, and of consequence, whatever they did either in preaching the gospel or forming the church must be received as of divine authority.

Our Saviour thus far formed his spiritual community. He instituted the sacrament of Baptism, by which members should be admitted into this community. He appointed the Eucharist as a perpetual memorial of his atonement. He vested his apostles with authority to govern this community. And all this they faithfully carried into effect. They admitted no members without Baptism, they regularly administered the holy Eucharist, and they governed the church with strictness and uniformity.

Our Saviour appointed, first, the twelve apostles and then the seventy disciples. Thus was a ministry formed of *three orders*. Christ himself, the great high priest ; the apostles ; and the disciples. During his life, he was the source of all authority ; and it was not till after his resurrection that he conferred power upon the apostles to govern his church or to ordain ministers. After his ascension, the apostles were the source of all authority in the visible church, and this authority they communicated to others as their divine master had communicated it to them. During the time of the apostles, elders or priests and deacons were the other *orders* of the ministry. But we find no instances of any ministers but those of the *highest order*, ever presuming to confer ordination. And by our Saviour's confining the right of ordination to the apostles, it is evident that that right was to be transmitted through their order.

It is true, it has been contended, that Timothy was ordained by

(4) Acts (1.) 3. (5) John xiv. 16. (6) John xx. 22.

(7) It is evident, that to bestow a commission, and to grant powers to carry this commission into effect, may in many cases be very different. A general may have a commission or orders to take a city, but without troops and implements of war he cannot accomplish it. The Apostles had a commission to propagate the gospel and to govern the church, but without extraordinary gifts they were inadequate to the task. The commission was granted by our Lord ; the gifts were conferred by the Holy Ghost.

the presbytery ; and for proof of this, the following text has been quoted ; “ *Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery.*” (8) But it also appears from another text that he was ordained by St. Paul : *I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands.*” (9) Here it is to be remarked that the *charisma*, or *gift* is not said to have been conferred by the laying on of the hands of the Presbytery, in the first text : but in the second, it is ascribed to the laying on of the hands of the apostle. These texts then taken together prove, that Timothy was ordained by St. Paul, and that the Presbyters present, laid on their hands as a testimony of their approbation.

In some of the declarations of St. Paul, we have strong additional proof of the divine origin of the constitution of the christian church. “ *God says he hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.*” (10) Here, although we have not a distinct enumeration of the offices and functions of the ministry, yet I think this text is a strong proof of its divine appointment. “ *He gave some apostles, and some prophets, and some Evangelists, and some Pastors, and teachers ; for the perfecting of the saints, for the work of the ministry.*” (11) And when the apostles were combating that disposition to schism, which appeared even in their time, they always exhorted the people to look upon them as the ministers of Christ, and upon Christ as the original source of all authority.

The apostles, careful to preserve the Church of Christ, in the manner designed by their Lord, consecrated successors with the same power as themselves. Of these, among others, were Timothy and Titus. There can be no reasonable doubt, from the directions given them with regard to ordination and church government, that they were vested with authority equal to the apostles. (12) And although in deference to the apostles, the name was discontinued, yet the authority and functions were all the same. After their time bishops, priests and deacons, constituted the ministry of the church ; bishops always retaining and transferring the power of ordination.

That this form of church government was transmitted by the

(8.) 1 Tim : iv. 14. (9.) 2 Tim : 1. 6.

(10.) 1 Cor : xii. 28. (11.) Eph : iv. 11. (12.) That both Timothy and Titus were vested with the right of ordination appears from these texts. ‘ *Lay hands suddenly on no man.*’ 1 Tim : v. 22. ‘ *For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.*’ Titus 1. 5. It is also certain that they were vested with authority over the Presbytery. ‘ *Let the elders or Presbyters that rule well be counted worthy of double honor, especially they that labor in the word and doctrine.*’ Against an elder receive not an accusation, but before two or three witnesses. ‘ 1 Timo : v. 17. 19. That Elder, or Presbyter and Bishop were names indiscriminately applied to the second order, at this time, I think certain from the 1st chap. of the Epistle of Titus. The qualifications there required, as also in the III. chap. of the 1 Epistle to Timothy, are the qualifications of that order, that Timothy and Titus were to govern.

apostles to their successors, and continued by them, we have the uniform testimony of the primitive *fathers*. (13) St. Ignatius, who was consecrated bishop of Antioch by the apostles themselves, in his epistles to the Smyrneans, says, "Avoid divisions as the origin of all evil; and all of you follow your Bishops, and the Presbyters, and reverence the Deacons. Let no man do any thing of what appertains to the church without the Bishop." Many other quotations to the same effect might be adduced from this venerable father. (14) St. Ireneus, who was Bishop of Lyons, in the second century, a disciple of Polycarp, who was the disciple of St. John, says, "We can reckon those bishops, who have been constituted by the apostles, and their successors, all the way to our times." (15) And

(13.) From the 1 Epistle of Clemens Romanus to the Corinthians, which, in my opinion, is one of the best pieces that were written by the Apostolic Fathers, I might have drawn strong evidence, that the christian ministry was founded upon the plan of the Jewish, with three orders; yet as I could only admit a few quotations, I wished them to be the least liable to misconstruction.

(14.) The authenticity of the seven epistles of St. Ignatius is now so well ascertained, that I should imagine, it would cease to be called in question. I shall give the reader a concise view of the evidence of this authenticity, as it now stands. There are passages of them quoted by Ireneus and Origen. They are mentioned as genuine by Eusebius, and admitted by St. Jerome. Theodoret uses them as of established authority against the heretics of his day. These are all authors of the first character among the fathers. It is true, before the time of Abp: Usher, the epistles of this venerable father were greatly corrupted, and some spurious ones added. Usher found in England three manuscripts of these epistles, in which the passages quoted by the fathers were found, word for word. Of these he published an edition in 1644. Not long after this the learned Vossius found in the library of Florence, a Greek manuscript of the same epistles, that perfectly agreed with the edition of Usher. Stronger evidence then, I am persuaded, cannot be found to establish the authenticity of any work of the fathers. Usher himself however, doubted the genuineness of the epistle to Polycarp, from a supposed difference in the manner and style. Of this epistle, I have made no use. But to question the authenticity of the epistles of St. Ignatius, with a view to remove one of the most clear and explicit assertors of episcopacy, in that age of the church, as it has been supposed some have done, will not avail. For while we have abundance of other testimony to the same effect, we cannot admit, that episcopacy must stand or fall with the epistles of St. Ignatius. Still it seems, that an objection remains against these epistles, on account of the manner in which he speaks of the ministers of Christ. This objection must be considered as arising either from inattention or from a want of knowledge of the style of this venerable father. If instead of saying, 'reverence the Deacons as Jesus Christ,' he had said, reverence the deacons, as a certain order of the ministers of Jesus Christ, which was evidently his meaning, no objection could have been made to the mode of expression.

(15.) It has been contended that Ireneus is contradictory in his account of the primitive church. A careful perusal of this Father will remove all such imputations from the mind of the fair and intelligent reader. It is said, that he maintains there was a succession of Presbyters from the Apostles. But what is to be inferred from this, when he declares that those Presbyters, 'with the succession of the episcopate, received the gift of truth according to the good pleasure of the Father.' Nor should I imagine, that much could be concluded against episcopacy, because among the names of the Presbyters of Rome, some are found, who were afterwards Bishops. That Ireneus was a Bishop, when he was sent on a message from Lyons to Rome, is entirely a mistake. He was then a Presbyter, and Pothinus was Bishop of Lyons.

Tertullian, in the third century, tells us, "The high priest, who is the bishop, has the power of conferring baptism, and under him the Presbyters and Deacons, but not without the authority of the Bishop."—From Origen, St. Cyprian, Optatus Milevitanus, St. Ambrose and St. Jerome (16) many passages might be brought to the same effect.

With regard to the fathers, I think it may be observed in general, that they afford no proof of any other form of church government existing in their time, but one embracing three orders in the ministry, Bishops, Priests and Deacons: and that ordination in particular, was never performed, but by the Bishops. I know of no passage in which it is either explicitly declared, or from which it may be fairly inferred, that ordination by a presbyter or any number of Presbyters was deemed correct. And so much has the subject been canvassed, that had any information to this effect existed, it could

Upon his return from Rome, after the death of Pothinus, he was made Bishop. For this we have the positive testimony of St. Jerome, with some others.

(16.) The opponents of episcopacy have often adduced St. Jerome's account of the church of Alexandria, as a proof of the existence of Presbyterian ordination, in the primitive church. He has also been quoted by Dr. Coke and Mr. Asbury, in their notes on the Methodist doctrine and discipline, page 46, as declaring 'that in the church of Alexandria the college of Presbyters not only elected a Bishop, on the decease of the former, but consecrated him by the imposition of their own hands *solely*, from the time of Mark their first Bishop, to the time of Dionysius, which was a space of about two hundred years.' Now, how it was possible to find any such doctrine in the passage alluded to, I shall leave the reader to judge, when I have transcribed from him the passage. 'Nam et Alexandria, Marco Evangelista usque ad Heraclam et Dionysium Episcopos, Presbyteri semper unum ex se electum, excelsiore gradu collocatum, Episcopum *nominabant*, quomodo si exercitus imperatorem faciat aut diaconi eligant de se quem industrium noverint, et archidiaconum vocent. Quid enim facit, *excepta ordinatione*, Episcopus, quod Presbyter non faciat.' I appeal to any scholar, for the correctness of the following translation. 'For at Alexandria, from Mark the evangelist even to Heraclas and Dionysius the Bishops, the Presbyters always chose one of themselves, placed him in a higher station, and *named* him bishop, in the same manner that an army chooses an Emperor, or that deacons choose one of themselves, whom they know to be industrious, and call him Arch-deacon. For what does a Bishop, that a Presbyter cannot do, 'except ordination.' A more explicit declaration, that Presbyters had not the power of ordaining, I think could hardly be found. And even if this last part of the passage had not existed, it could not be concluded from the former part, that the Presbyters undertook to ordain. For all that is said is, that they choose one of themselves, that they placed him in a higher station, and that they named him Bishop. Now I appeal to the candor of any man to say, whether any of these expressions were ever used to denote ordination. From the time of the Apostles to the present day, ordination was always performed in the church, by prayer and the imposition of hands, and I am sure that no such thing is implied in any of these expressions. And as to their calling him Bishop, what is to be drawn from that? The Protestant Episcopal Church in Maryland, in the absence of the Bishop or during a vacancy in the Episcopal office, choose a priest, place him in the chair, and call him President. Suppose they were to call him Bishop, what difference would that make? I should imagine no man would contend, that he of course would be vested with the powers of a Bishop. Besides had the Presbyters conferred orders, and had this been admitted by the Church, St. Jerome, who was himself only Presbyter, in his zeal to magnify the office of the Priest, would not have omitted mentioning it in explicit terms. But when he had exalted the Priest as much as possible, and brought instances, where he was called Bishop, truth obliged him to declare, that as to the right of ordination the Priest was inferior.

hardly have been overlooked. This then being the form of government prevailing as far back as the apostles, yields a strong proof, in addition to the information we derive from scripture, that this was the form established by the apostles, and of consequence must be admitted to be of divine origin. We have no account of the Fathers ever forming or changing the government of the church. I know Dr. Mosheim, who is neither very clear nor consistent in his account of the Apostolick Church, says, 'If it is true that the apostles acted by divine inspiration, and in conformity with the commands of their blessed Master, and this no christian can call in question, then it follows, that that form of government which the primitive churches borrowed from that of Jerusalem, the first christian assembly established by the apostles themselves, must be esteemed as of divine institution. But from this, it would be wrong to conclude that such a form is immutable.' That any thing of divine institution can be changed by a less authority, is an opinion to which I cannot subscribe. He says, farther, 'the rulers of the church were called either Presbyters or Bishops, which two titles are, in the New Testament, undoubtedly applied to the same order of men.' But he afterwards admits, that a higher order than this was instituted, who were first called *Angels*. Now supposing his account to be correct, this was before the death of the apostles; for we find in the Revelations, the Bishops of Asia Minor called *Angels*. And this comes up exactly to our doctrine, that whatever was done by the apostles is of divine appointment. It is not contended that there was an apostle, or an angel, or one of the highest order, whatever he may have been called, in every church at first. During the life time of the apostles, they went about among the churches performing all the duties that are now called episcopal. Still before their death, we find some Bishops assigned to particular churches; as Timothy, Titus, and others. And even Dr. Mosheim admits that episcopacy was completely established in the first century.

Of all the different parts of the constitution of the church, it cannot be expected, that I should give a particular account in an essay intended for a public print. There are only two things more, then, that I shall notice: the one, that none were permitted to minister in the church, unless they were regularly ordained; the other, that a considerable share of learning was required in the ministry. Our Saviour admitted none of his followers to preach or work miracles but those that were ordained for the purpose. His commission was given to the apostles only; and we have no instance in their time of any persons assuming the ministerial office, without ordination. Indeed St. Paul, in his Epistle to the Hebrews, expressly says, "*No man taketh this honor unto himself, but he that is called of God, as was Aaron.*" (17) No man can be deemed "called of God," but in the way that God has appointed.

I think it is evident from our Saviour's declaration, "*That every Scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth* (18) *out of his trea-*

(17.) Heb. v. 4. 18. Matth. xiii. 52.

sure things new and old," he meant that the ministers of the gospel should be well furnished with every kind of information respecting their holy calling.—When it is required of a bishop, that he should "*be apt to teach*," (19) it implies, that he should possess all necessary qualifications and particularly information. It cannot fairly be urged as any objection in this doctrine, that the apostles were illiterate. All that was required of them, was to be honest and faithful (20) witnesses of what they saw and heard. But when the gospel was committed to writing, it soon required learning to understand it, and talents to defend it.

These things, I am persuaded, maturely considered, will authorize the *important conclusions*—that the constitution of the christian church is of divine origin, and cannot be changed by man—that Christ being the spiritual head of this church, all its blessings and all its privileges must be received from him in his appointed way—that to change this constitution is rebellion against Christ, and that to assume its ministry without due and regular authority is a crime similar to that of Korah, Dathan and Abiram.

It becomes, then, a serious inquiry, with every man, that wishes to secure the benefits of Christ's atonement, and live and die in communion with his Saviour, whether he is a member of his church, or whether he only belongs to some society of the formation of man. For my own part, being a member of the Protestant Episcopal Church, I have the most complete satisfaction of mind on this score ; firmly convinced, as I really am, that that church is of divine origin in her government, pure in her doctrines, and truly evangelical in her worship.

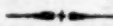
[To be Continued.]

(19.) 1 Tim. iii. 2.

(20.) Our Saviour told the Apostles, that his Father would send the Comforter, the Holy Ghost, who would teach them all things, and bring all things to their remembrance, whatsoever he had said unto them. John xiv. 26. This supersedes the use of learning (in them,) and yielded one among many other proofs, that the gospel was a divine revelation.



POETRY.



REVIEW.

I'VE seen, though but a child in years,

Life's journey rather tough,
But yet, that half our hopes and fears,
Are shammy things enough.

I've seen the simple rule the wise,
The coward awe the brave ;
Age, feeble age, stern death survive ;
While youth suppli'd the grave.

I've seen the sons of fortune fail,
And end their days in rags ;

Want's meager offspring shun the jail,
And boast their *golden bags*.

I've seen ambition clad in arms,
Fly to the field of Mars :
And vet'rans proud of war's alarms,
Ambitious of their scars.

I've seen the spendthrift waste his store,
His comrades to maintain ;
The miser sternly bolt his door,
And want implore in vain.

I've seen the path of folly strown
With all the flowers of taste,
While the lone walk of virtue shone,
A solitary waste.

I've seen how folly's hope decays,
With life, as years increase ;
I've seen the christian end his days,
And lo ! his end was peace.

All this I've seen, and sad experience
shows,

(A truth once disbeliev'd, but now
confess'd,)

When born, we list to war, with
cares and woes,

And he deserves them *least*, who
bears them *best*.



Supplement to American Episcopate.

Presuming that many of our readers are unacquainted with the circumstance that Dr. *Samuel Peters*, formerly a Clergyman in *Connecticut*, was elected bishop of the church in *Vermont*, we insert the following letters written by him on receiving intelligence of his election ; to which is subjoined a letter from the archbishop of *Canterbury*, to the agent of the church in *Vermont*, assigning the reason why he could not proceed to consecrate Dr. *Peters*. For reasons unknown, Dr. *Peters* did not apply for consecration in America, and thus *Vermont* has had no bishop to this day.

Communications from the Rev. Dr. PETERS, residing in Great-Britain.



No. 22, York-Street, Westminster, July 17th, 1794.

Reverend and dear Brother,

THE 5th day of July current, I had the honor of receiving your polite, communicative, and friendly letter, dated at Manchester, in the state of *Vermont*, the 27th day of last February.

At present I can only thank you for the communications respecting the prospects you have in the state of *Vermont* of seeing an increase of the Protestant Episcopal Church ; and that, to promote it, the Convention had *pretty unanimously* chosen me to be their Bishop.

This event (though unexpected to me) I view as the work of God, and could have had no objection to go over and spend my few remaining days amongst my friends in my native country, to build up the church of Christ, for which I have labored and suffered all my life, but the fear of the want of *unanimity* in the church, which naturally leads to schism ; and from my imperfections and insufficiency to fill the Episcopal chair in a state famed for wisdom and learned men.

However, depending on God, the wisdom of the wise, the charity and prayers of all, I have determined to accept of your election, as the call of Jesus Christ the Lord. To this purpose I have written my letter, addressed to all the churches in *Vermont*, of even date with this, which you, as Secretary of Convention, will have the goodness to communicate to that venerable body first, and they to the churches spread over the state of *Vermont*, in such a manner as you and they shall judge to be most proper.

I must now inform you, that I cannot go over to you, nor have consecration here until the letter of the Convention to the Arch-

bishop of Canterbury [*enpholsent*, very handsome and full] comes here with the seal of your state, or of the notary public, certifying the existence of the Protestant Episcopal Convention of Vermont, and that they have elected the Reverend SAMUEL PETERS, L. L. D. to the bishop of Vermont, as appears by the signatures of the committee of the Convention, together with its President and its Secretary : in testimony of which I have hereunto fixed the seal of, &c. &c.

Had you thought of this *canonical rule* last February, and sent the seal fixed to either of your letters. No. 1, or 2, addressed to the Archbishop of Canterbury, I could have seen you before next Christmas : But now I must be deprived of that pleasure until the winter shall be past ; at which time I shall set out, in hopes of seeing and blessing you before I die.

The letter addressed to me from the committee of Convention, dated last February, honored me, and secures my gratitude and respect. I wish that I was better able to support their high esteem and expectations ; but so far as my abilities fall short, so far, I trust, my zeal and labors in my station will exceed their hopes.

Evident is the necessity of a Bishop resident, to set things in order, and promote harmony in the churches : And I have no doubt of receiving every respect due to the sacred office or myself both in a spiritual and temporal manner ; yet I feel it to be my duty to tell you a circumstance possible to happen. As soon as I am consecrated Bishop of Vermont, a foreign state, my present support from this government may be withheld :—Should this event take place, I shall have no resource but what shall arise from the churches in the state of Vermont, now in *their infancy*. The fact is, “ I want but little here below, nor want that little long.” My mind and merits claim no more ; yet the dignity of the station which you have given to me, and the primitive hospitality belonging to the Episcopal chair, demand your and my attention ; lest my reputation and the fashion of religion dwindle away through my poverty, in the highest office of Christ’s church.

Should the English Bishops neglect to consecrate me, because you have three Bishops in the States of America already, consecrated by the *English Bishops*, and plead the limitation of the act of Parliament for their neglect, I shall apply for consecration to the college of Bishops in Scotland : because, your *three* Bishops reside too remote from one another, and from the state of Vermont, to be convened by me.

I am, with perfect esteem and sincerity, reverend and dear Sir, your and the Convention’s most honored, and most humble servant,

SAMUEL PETERS.

The Rev. Mr. DANIEL BARBER,
Secretary of the Convention of the
Episcopal Church of Vermont, and
Rector of Manchester and Pawlet.

*To the Churches of Christ spread abroad in the State of Vermont,
mercy, peace and love be multiplied.*

UNTIL I come, give attendance to reading, prayer, and faith. When present with you, by the grace of God, I will lead you through the wilderness of life, up to a world that knows no sorrow. I will guide you with mine eye, and feed your lambs and sheep, with bread more durable than the *everlasting hill*.

While absent from you in body, I am present with you in mind, thanking God always in every prayer of mine, and making request with joy for your fellowship in the gospel of his son; that you may be of good cheer, and overcome a world yielding no content, the only wealth of man; and that you may know how to be abased, and how to abound; every where and in all things to be instructed to obey the laws of Christ.

The spirit which heals all our infirmities, no doubt led you to glorify God in me, when you appointed the least of all saints to fill the highest station in the Church of Jesus Christ; duty and inclination, (with feeble blood flowing in my veins) inspire my soul to seek and do you good in that sacred office to which you have invited me; being confident that you will receive me with all gladness, and hold me in reputation for the work of Christ, which brought me near to death, and shall finally make you my glory and my joy.

Your preferring me to my superiors, both in spiritual and literary attainments, honors me most unexpectedly, and demands my best returns of gratitude and labors of love.

Should Providence conduct me over the dangers of the sea to my native shore, and give me the blessing of seeing again my long absent friends, I shall rejoice as Simeon did at his vision, and with him say, "Lord, now let me depart in peace—for mine eyes have seen thy salvation." Though I may blush when you discover my improvements not adequate to your expectations, and my opportunities in this Isle of wisdom and learning.

Should my insufficiency in spiritual and scientific knowledge appear too manifest among you, my zeal and labors in the vineyard of the Lord shall, I trust, be your pride and boast: In this hope, and resting on the candor, order, morality, learning, piety and religion of those over whom I am well chosen to preside, I shall with some degree of confidence undertake the charge, and claim the wisdom of the wise to enlighten my understanding, and the charity, and prayers of all to remove any wants, and to lessen my manifold imperfections.

Whenever I come unto you, it will be in the fullness of the blessing of the gospel of God; I beseech you therefore Brethren, for Christ's sake, and the love of the Spirit, that you strive together in your prayers to God for me, that I may come unto you with joy, and may with you be refreshed.

"Be you wise unto that which is good, and simple concerning evil."

The Churches of Christ salute you.—Salute one another with faith and love.

I salute you all with the peace of God, which passeth all understanding; and is the mystery of the everlasting God made known for the obedience of faith.

"To God only wise, be glory through Jesus Christ forever, Amen."

Dearly beloved Brethren; whether absent or present, believe me to be with all sentiments of respect and fidelity,

Your servant in Christ,

SAMUEL PETERS.

Yorkstreet, Westminster—London, July 17, 1794.

LETTER FROM THE ARCHBISHOP OF CANTERBURY.

Canterbury, June 17, 1795.

SIR,

HAVING frequently stated to you, in the fullest and most explicit manner, and once particularly in the presence of the Rev. S. PETERS, the grounds and reasons which induced me to decline taking any steps to obtain his Majesty's license for the consecration of a Bishop for the Protestant Episcopal Church in Vermont, I hoped there would be no call upon me to repeat them, but that your representation of those statements would be all-sufficient to exculpate you to the Protestant Episcopal Church, in the State of Vermont, who have elected that gentleman their Bishop, and to his Excellency Governor CHITTENDEN, who united with their Convention in recommending him for consecration in England.

I cannot, however refuse your request to me to state in writing the grounds on which my conduct in this business is founded.

I beg leave to observe, then, that the statement which I made to you, was founded on a perfect recollection, that the spirit and intention of the Act of Parliament which enabled the English Archbishops and Bishops to consecrate Bishops for America, with the King's license, extends only to such a number as might, on their return to that country, consecrate a sufficient supply to keep up a succession in the Protestant Episcopal Church there. His Majesty clearly understood this to be the sole object of the Bill presented to Parliament. The Archbishops and Bishops understood it precisely in the same way; and that such was the intention and purport of it, and no more, I myself stated in the House of Lords, when I was called upon by the Earl of Effingham and others, to explain "what occasion there was for such a Bill, and to what number of Bishops our consecrations were meant to extend."

I must add further, that, on the 5th of July, 1786, I wrote from Canterbury to the Committee of the General Convention of the Protestant Episcopal Church in America, sending a Copy of the Act, and stating that we understood it as above explained.

You will find my letter in the printed Journal which I sent you before I left London, of a Convention of the Protestant Episcopal Church, holden at Wilmington, October 10th and 11th, 1786. To the same Journal I must also refer you for another letter, sent by me and the Archbishop of York, to the Convention, stating the

solemn testimonies we should require respecting the literary, moral, and religious characters of the persons sent to us for consecration.

You will allow me to recommend to your particular attention the very solemn forms of testimonials, which accompanied our letter, and which we insisted upon, as essential to us in point of conscience, before we could proceed to consecrate any person sent to us for consecration from that distant country.

So much for the general question respecting the number of Bishops intended by the Act to be consecrated here for the States of America, on which the Archbishops and Bishops entirely concur in opinion. But were the case otherwise, were they all of opinion that any greater number might be consecrated by that act, Mr. PETERS could not receive consecration from us, since we could have no such testimony relative to him from Vermont (where for the last twenty years he has never resided) as we always have insisted upon previous to that solemn act on our part. Nor could the want of that testimony be supplied in England, where he has lived all that time, without the exercise of any ecclesiastical function within the cognizance or jurisdiction of any of our Bishops.

I am, Sir, your humble Servant,

J. CANTUAR.

Col. J. GRAHAM.



Select Thoughts, Anecdotes, and Characters.

IRENEUS in speaking of the thoughts and reasonings of men in comparison with the wisdom of God, says, "the tongue of men being material, cannot keep pace with the velocity with which conceptions are formed in his mind, which is spiritual, and therefore his reason is, as it were, checked, and not uttered at once, as conceived in the mind, but in parts, as the tongue can give it utterance. But God being all mind, and all reason, what he thinks, that he utters, and what he utters, that he thinks. His thoughts are therefore all reason, and his reason is his mind; and his mind including all things, he is the Father of all. He therefore who ascribes mind to God, and gives that mind succession of production in its thoughts, makes him a compound being; as though God were one thing, and his mind, with which he thinks, another."

The same Father in answer to the question, whether God could not have made man perfect, says; "know that God, being ever the same, and uncreated, as respects himself, all things are possible. But those things which are made by him, inasmuch as they have a beginning to exist in time, they must of necessity be inferior to him who made them: nor is it possible that the things which lately came into being, should be uncreated; and being not uncreated, they must therefore fall short of perfection. Having a beginning in time, they must have an infancy; and having an infancy, they must be unexercised in, and incapable of mature discipline. Hence," as he goes on to remark "our Lord, in these last days, though possessing all things in himself, came to us, not as he might, but as

we were able to behold him. For he might have come to us in his ineffable glory ; but we should have been unable to endure the magnitude of that glory."

In treating of God's hardening Pharoah's heart, he makes the following apt remark ; " The same God strikes those with blindness, who believe not, but deny his being, as the sun, which is his creature, does those who from weakness of sight cannot endure his beams, but to those who believe in, and follow him, he gives fuller and more perfect illumination of mind."

Of such as cavil at particular texts of scripture, he says, " They are like unskilful wrestlers, who, seeing with all their might some one member of their antagonist's body, and falling to the ground with that limb which they hold in their grasp, they imagine they have vanquished ; and thus expose themselves to ridicule.



American Annals.

DR. HOLMES, in his *American Annals*, a work lately published at Boston, says that the sect called in New-England, *Separates*, first began to ordain ministers in the congregational way, in the year 1746 ; and that in consequence of the public sentiment being unhinged by the preaching of the famous Mr. Whitfield. Is this a correct statement ? All who have written any thing concerning the early transactions of New-England, agree that the Puritans who first planted themselves here brought with them congregational notions and practice. The time when a departure from this practice commenced is particularly noticed in history : with the disputes which for several years it occasioned. This is said from memory, not having authorities at hand to cite ; but with full assurance that it is substantially correct.

Now it does not seem probable that these opinions and practice should ever have been altogether obliterated and done away. The matter does not, however, rest upon probabilities ; for whoever will take the trouble to hunt up the first edition of the Saybrook Platform, printed in 1710, will find ample proof that congregational ideas and practice prevailed to a considerable extent, at least in Connecticut, when that work was compiled, which was in 1708. Few perhaps know that this first edition contained a sort of compromise between the strict congregationalists, and those who were inclined to the consociated form of ecclesiastical discipline. Yet such was certainly the case ; and had not the party been of considerable strength, such a compromise would not have been thought expedient. To unite contending interests and heal divisions, was clearly its object. And probably it had, in a great measure, the designed effect, and was then omitted in subsequent editions, in order to keep out of sight, as far as might be, the evidence of there having been any difference of sentiment. During a lapse of only 38 years from 1708 to 1746, it is not likely that these congregational opinions and practices should have been altogether laid aside. Nor is it doubted but that persons may be found still living, who remember the existence of separate congregations of an earlier date than that assigned

by Dr. Holmes. If any of our readers will take a little pains to enquire into this matter, and forward the result, their communications shall be inserted.



Anecdote of Bishop Seabury and Dr. Byles.

WHEN that venerable prelate, Dr. Seabury, first visited Boston, after his return from England, vested with the Episcopal character, he called upon the celebrated Dr. Byles. After the usual compliments were over, the doctor addressed the bishop thus ; " I am happy to see, in my old age, a bishop on this side the Atlantic, and I hope you will not refuse to give me the *right hand of fellowship* : " To which the bishop replied, " As you are a *lefthanded* brother, I think fit to give you my *left hand* ; " which he accordingly did. The conversation soon turning upon the church, the doctor inquired (it being St. Mark's day, and the church consequently open) " why is it that you churchmen still keep up the old Romish practice of worshipping saints ? " " We do not worship saints," replied the bishop, " we only thank God that the church has had such worthy advocates, and pray him to give us hearts and strength to follow their example." " Aye," cried the other, " I know you are fond of traditions ; but I trust I have now many good saints here in my church, and for my part, I had rather have one living saint than half a dozen dead ones." " May be so," returned the bishop, " for I suppose you are of the same mind with Solomon, who said that *a living dog is better than a dead lion*."



Ecclesiastical News.

A CONVENTION of the Bishop, Clergy and Lay Delegates of the Protestant Episcopal Church in this State, was held at Watertown, on Wednesday the 3d June inst.

Morning Service by the Rev. Mr. Baldwin.

A Sermon by the Rev. Mr. Shelton, from these words, viz. "*By which also he went and preached to the spirits in prison...*" 1 Pet. iii. 19.

At the opening of the Convention, a very suitable Address was delivered by the Right Reverend Abraham Jarvis, Bishop, as President.—After which, they proceeded to the usual business.

On Thursday, the Rev. Russel Wheeler was admitted to the order of Priests, by the Bishop, and inducted into the Rectorship of Christ Church, Watertown : Mr. Rayner, officiating Minister. He was presented to the Bishop by the Rev. Mr. Shelton, who, with the Rev. Mr. Tyler, Mr. Baldwin, and Mr. Bronson, accompanied the Bishop in " the laying on of hands." The keys of the Church were presented by Mr. Curtis, Senior Warden of the parish. The Rev. Mr. Rayner received him within the rails of the altar.

The Rev. Mr. Rayner delivered a Sermon from these words, viz. "*Who is sufficient for these things ?*" 2 Cor. ii. 16.—"*Lo, I am with you alway.*" Matth. xxviii. 20.

The rite of Confirmation was administered by the Bishop to 69

persons.—Communion given to a great number of the brethren.—After which, the customary salutations of the Warden and Vestry to Mr. Wheeler, by Mr. Curtis, Warden.

On Sunday morning, May 31st, at St. Paul's Church in the city of New-York, the holy order of Deacon was conferred by the Right Rev. Bishop Moore on Mr. Nicholas M'Laughlin, of the island of St. Eustatia, and on Mr. J. Chapman, jun. of Elizabethtown, in the State of New-Jersey.

Obituary.

Died at Bridgeport on the 13th of May, 1807, *Philip Nichols*, Esq. in the 81st year of his age. He has left a character that does honor to his family, to the church of which he was a member, and to the religion of Jesus Christ, of which he made profession in early part of life. He ever esteemed the church as the edifice of Christ's building, as the school of christianity, in which souls are to be trained up for glory and happiness in the eternal world; he was a worthy member of society, hospitable, humane and benevolent, extending the arm of charity to the needy; liberal in the support of the public worship of God, and appeared to feel happy that it was in his power to assist his brethren in this christian duty; he always respected religion, and religious characters; he was also active in his secular concerns, by which he was in the possession of the mammon of unrighteousness, with which we trust he did good, and is now received into everlasting habitations.

He met the approaching scene of his dissolution with all the composure and tranquillity of a christian, with full confidence of an interest in the blessed Redeemer, of admittance to glory, and a resurrection to eternal life, through Jesus Christ our Lord.

— At Bridgeport on the 19th ult. Mrs. *Sarah Hoyt*, in the 74th year of her age, the widow of Capt. James Hoyt, she met her approaching destiny with all the tranquillity of an experienced christian, was cheerful in her last moments, took her leave of her friends and committed her soul to the care of a blessed Savior, and fell asleep.

— On the 11th ult. was drowned, *Nathaniel Sherwood*, son of Philemon Sherwood, in the 20th year of his age, a promising young man, on whom his parents had built pleasing prospects of his future usefulness, that he might have been ornamental to the family and useful to society. With him was drowned *Nichols Lacy*, a lad of about 12 years of age, their bodies were found the day following, and decently committed to the grave, a sermon preached upon the occasion by the Rev. Mr. Shelton, to a very large collection of people, who manifested a deep commiseration for the visitation of Providence, in thus afflicting the society in taking the two young men in this sudden and unexpected manner.

— At Weston, on the 5th of May, Mrs. *Sarah Guyer*, in the 83th year of her age.